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THE OFFICE OF EXPERIENCE

ADA B. FAY

NO MORE interesting or profitable question is before us today than this: Of what use to us are the lessons of experience?

Are not its teachings necessary for man's education in Truth?

Experience answers, *Yes*. Science, exact knowledge, replies, *No*, I am greater than all my experiences! I should be the guide to experience, not experience a guide to me.

Understanding, the Law of Expression, you will see that experience belongs on the plane of results; therefore, it cannot be cause.

Let us consider the way of experience, into which we seem now to be inextricably plunged. Let us search for a way of escape, if such a way exists in Truth.

The true meaning of experience is that every line of thought or action has a result. There is a cause for every experience we have. The law of perfect experience is the law of the Infinite Order.

In it, we find that perfect Knowledge should be the *beginning* of all action (experience), hence the Mind that is Perfect Knowledge before it thinks or acts begins by knowing all Truth and cannot find a lesson in experience.

It knew all before it manifested any experience. This is Absolute Knowledge, which we all will admit, seeks no proof of its Truth in results. This, then, is the *true* way of experience.

The *true experience* is the result of Divine action, based upon Infinite Knowledge, or Consciousness.

Divine Understanding is perfect knowledge of result before it acts. "Known unto God are all His works from the foundation of the world." "The Lord God made every plant—before it was in the earth (visible)."

Eternal Wisdom settles all results before its action brings them forth. It does not learn the result of its action from experience. This, then, must be the way of experience in Truth.

Science affirms that there is but one Way. Is this Perfect Way man's possibility? May he be certain Knowledge that thinks and acts with perfect understanding of results, before the "experience" takes place?

Jesus manifested this intuitive knowledge and, if you still think that he claimed to possess something that others could not have, listen to what he says: "All things are possible to them that believe." So

long as we question man's possibility, we do not believe nor consent to the truth that makes him free, unlimited; therefore, that makes all things possible to him. "The heir, so long as he is a child (lacking in understanding) differeth nothing from a servant though he be Lord of all."

We cannot judge of man's possibilities by what he believes himself to be, nor of his power, by that which seems to govern him now. "Know ye not that to whom (or whatever) ye yield yourselves servants to *obey*, his servants are ye?"

We cannot argue that because a condition exists it was necessary for it to be so, nor that such a condition must continue to exist.

Both harmonious and inharmonious experiences have their cause. So long as *we* sow, *we* shall reap. A field of wheat exists because wheat was planted, but this does not argue that wheat need to have been sown, nor that wheat must remain. It only proves that we reap whatever we sow. We live in a realm of Law and Order; there is no meaning in the word "chance," when we come to know this Truth.

There is a possibility innate in man to know the outcome of action prior to experience. This power is called intuition—a faculty so long slighted that it seems well nigh dead, for it is a fact that any faculty unused becomes dormant. The value of the use of any faculty depends upon the amount and quality of intelligence thrown into its exercise.

Intuition is never dead. "He that keepeth Israel neither slumbers nor sleeps," but the soul that has sought its wisdom from the external and has busied itself learning lessons from experience, shuts itself from the inner light, blinds itself to intuition, the certain and unfailing guide.

What does the dependence upon experience profit us? So long as man holds himself to be governed by lessons of experience, he sells his birthright for a "mess of pottage"; he places himself as servant, where he might be "lord of all." In looking to experience for knowledge, man deprives himself of that unerring judgment that is his in his inmost Being, but can be possessed and put into action only as man *looks within* and accepts the Eternal evidence of Truth.

The "light that lighteth every man" is not experience but intuition that, when acknowledged, is the guide to true and harmonious experience. The

result (experience) that is known to intuition, so that thought and action are sent forth without hesitation because illumined by certain knowledge, becomes known to experience only through *experimenting*.

Thus it is the hard way that brings *mixed* conditions into the visible; therefore, it is called the "tree of the knowledge of good and evil." We must often experiment many times before we reach a satisfactory result. All experience is individual, and in this conception man has indeed earned his bread "by the sweat of his brow."

The lessons in experience are not permanent because like all external things they are subject to change as thought varies.

How many of those who have entered into the new attitude toward life have had a complete change in their experience. A while ago you knew by experience that certain foods distressed you, that a draught of air gave you cold, or hard words made you angry. Today, with a changed attitude these same things may come to you but not with the same result or experience.

Where, then, is your lesson from experience? Was it certain knowledge? If not, can you rely upon such testimony? If not reliable in one instance, how can we depend upon its lesson in any case?

Can we consent to it that Infinite Love and Wisdom gave to the soul it had created such an uncertain guide? "There is a way that seemeth right unto man, but the *end* thereof is death." Man might have known intuitively that the way of experience (seeking knowledge in experience) is the way of separation, or death, but if he would not know it, then he must receive the result of his choice. This is the only *need* of having experience as our guide. This replies to the question, "Are not the teachings of experience necessary for man's education in Truth?" Necessary after his *first* mistake. In two ways are we brought into all Truth: either must it be accomplished by the drawing power of Love, or by the *driving* power of that same Love. The first way is through obedience to the inner Voice; the other through obedience to the outer voice. One is the way of peace; in it I see what I am and abiding in that consciousness witness the continuous unfoldment of that I am into manifestation.

The other is the way of suffering, in that I must experiment in order to learn what I am, and must make many mistakes before I come to any satisfactory conclusion.

The satisfaction that seems to be gained from the knowledge that is based on experience is short-lived. Having no scientific basis it is guess work and cannot long give the desired result.

Exact knowledge (science) must have a changeless basis which, as we now see, experience cannot supply.

If a man builds upon experience, he works as it were, from the wrong end of things. He is the *maker* of his experiences, then shall he look to that which he has made to teach him his possibilities? Must he not rather, like his Creator, know his possibilities before there is any bringing forth of them?

(Concluded in the Next Issue)

Practising the Presence

IDA B. ELLIOTT

PART III

IN THE search for spiritual knowledge one often hears the young student ask, "How shall I realize the truth? I see intellectually the possibility of what Divine Science teaches and I believe it to be true, but how am I to know it deeply within, how am I to make it practical?"

It is the object of this series on Practising the Presence to answer these questions and help all earnest students into a fuller understanding of the Truth that frees.

To this end let us think of life as a school in which all may learn true and beautiful lessons every day. We begin with a basic Principle, the Omnipresence, Omniscience, Omnipotence of God, a perfect Mind with perfect Intelligence active everywhere; Infinite Life, Infinite Love, Infinite Truth, present everywhere at all times. This is the full and all-inclusive basis of thought and action.

To some students this largeness of concept will be sufficient. To many others something more concrete will be helpful, for instance, to know how another has applied this Principle in a definite way shows one how to practise the Presence.

In the school days of childhood, when the teacher wishes to foster the spirit of patriotism, he tells the story of some man who has lived for his country. One such story will do more toward giving a feeling of patriotism than many rehearsals of principles or reasons for being patriotic. The artist may copy from the work of others for a time, but the urge within him soon demands a model vibrant with life, be it flower, landscape or portrait. There is something in the living thing that answers back to the desire within him to express symmetry, beauty and harmony.

This is equally true of spiritual attainment. One who is wholly abandoned to God will inspire thousands who would have been indifferent to principles of truth or reasons for seeking spiritual knowledge.

All nations have their concept of a God-man, which found expression in some lofty character; for the living soul bears the stamp of divinity and cannot be satisfied with less than the out picturing of its true birthright.

The fundamental truth to the Hebrew nation was the Omnipresence of God. In the infancy of the race this One appeared in the form of angels who talked with godly men. Later the Presence took the form of a cloud by day and a pillar of fire by night, the protecting Power around the Children of Israel and the light in all their wanderings. Then a portable tent, called the Tabernacle, was built to remind this forgetful people that God was dwelling with and walking with them. Definite instruction was given in regard to the place the Tabernacle should occupy in all their undertakings.

These symbols of an eternal truth served to deepen their faith in a living embodiment of that Presence. Jesus Christ came to that race through their fidelity to the one God and the longing of devout ones for the manifestation of the Ideal.

(Continued on Page 7)

The Poet Preacher—Jeremiah

AGNES M. LAWSON

PART I

AS CONSTANCE in "King John" made Sorrow majestic and bade kings come before it and render it homage, Jeremiah has made Sorrow beautiful; artists of all ages pay tribute to his genius, and lovers of graceful expression acknowledge themselves his debtors. Jeremiah sings the Doom Song of the Old Order. It is the Swan Song of the national greatness and independence of the Hebrews.

From the last date that we have of Isaiah, to the first that we have of Jeremiah is eighty-five years. Like Isaiah's, Jeremiah's ministry is a long one; he saw the successive reigns of five different kings; witnessed the fall of Jerusalem; wrote "Lamentations" after its fall and was abducted to Egypt where we lose sight of him. We know more of Jeremiah than of any other prophet, for he speaks very freely of his life, both private and public. He takes us into the inner sanctum of his soul; he tells us what he aspired to do; and of the reception of his efforts both by the kings and the people. The latter days of old Jerusalem are inextricably interwoven with the personal life of the prophet.

Nothing more pathetic than the life story of Jeremiah was ever written. Belonging to the orders of both priest and prophet, living at a time when a profligate nation had ceased to respect either of them, he was compelled to submit to ridicule, buffeting, imprisonment and even corporal punishment at the hands of a people he desired to save.

In sorrow one can never be consistent, his perspective is not true, his vision is foreshortened and the vista beyond is therefore not clear. In the breakdown of an old order the new one grows, in fact it is always the new one growing that batters down the old. Isaiah's vision had ushered in a new era. The horizon had broadened and henceforth no national boundaries could hold a vision that had become universal. Before we can become distinctively individualistic we must burst through the national consciousness; how else can we represent the universal God? "Jeremiah is the first distinct individualist among the Hebrew prophets—a Huguenot in an age ruled by the Medici, a Savonarola in an age of Alexander VI—execrating himself, at times execrating his age and his people, at other times pleading with them for Jehovah, and with Jehovah for them, with infinite pathos, and amidst the ruins of the old covenant destroyed by Israel's sin and Jehovah's repudiation of it, prophesying a new covenant with the elect individuals saved from the nation's wreck—strange, sad, self-contradictory, a Protestant before Protestantism, a Puritan before Puritanism," is the way that Lyman Abbott sees this unique character.

Should this contradictory seer follow the great vision of Isaiah? And if the history of the race is the history of the individual written large; what is its significance in our personal lives? Absolutely

true in our individual unfoldment: the Transfiguration of Jesus preceded Gethsemane and the Crucifixion. The new vision inevitably breaks up the old life, because it makes new conditions; the new wine breaks the old bottles in the fermentation which makes a new being and the environment demanded by that new being for its expression. As Mary wept at the tomb of her dead "Rabboni," when there was no dead teacher, so do we mourn and cling to old conditions when the new stands beside us, asking us to recognize them.

In Biblical history, Jeremiah stands where Hamlet does in Shakespearean drama. After the joyous vision of the poet's youth; and the great historic dramas of his manhood—the vision of a spiritual world is breaking through Shakespeare's consciousness. Hamlet is a being that stands astride two worlds, a citizen of neither. The human wants revenge for his father's murder; the spiritual restrains his hand from taking life; indecision of character is the result. Jeremiah is not fully emerged from the spiritual cocoon; he has a great vision but is still held fast in the meshes of the material. Not positively belonging to either world he is not the power he would be did he not see double. He knows old Jerusalem must go; and he sees clearly in his highest moments the return. He too believes in the Messiah that is to be born from the "remnant" who will save the people. Still with all his power he endeavors to save Jerusalem while in his heart he does not believe it can be. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." Every one of us has been in Jeremiah's place of development. Many are still there. If the conviction of the Ethiopian and the leopard were not in our consciousness, we should heal every case that comes to us and nothing would be impossible.

When his "Call" comes to Jeremiah, conditions in Judah have become as bad or worse than in Israel during the time of her four great prophets. Under the shadow of the Temple itself, altars to other gods had been erected; and in the valley of Hinnom on the southwest of Jerusalem the gross immoralities of Canaanitish worship, with its human sacrifices of their children, were flagrantly practised. "Wherefore I will yet plead with you saith the Lord. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this; for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for the Lord hath rejected the generation of his wrath. The children of Judah have done that which is evil in my sight, saith the Lord, they have set their

abominations in the house which is called by my name, to defile it. And they have built high places of Tophet which is in the valley of Hinnom, to burn their sons and their daughters in the fire; which I have commanded not neither came it into my mind."

Modern Man, Up-to-date Lady, from your lofty height of "government by the people and for the people" look not down on these benighted Judeans of an olden time. Are we in this country free from either idol worship or sacrifice of our children? Does money, or what money buys for us play no stronger part in our lives than our spiritual development? Are our child labor laws rigidly enforced? The valley of Hinnom was merciful to children compared to the cotton mills of the South, in "Our Own United States." Who would not prefer a quick death to a slow, lingering one? "Take the beam from thine own eye." We shall not be at liberty to criticize these people until spiritual ideals come *first*, and the physical, mental and spiritual development of the young are considered the primal work of the whole nation.

Five years after the Call of Jeremiah, Josiah, the young king, then in his eighteenth year, determined to have Solomon's temple repaired. Since it was over four hundred years old at this time, no doubt it was in great need of it. During the renovation, Hilkiah, the high-priest, found the Book of Deuteronomy. After the Book was read to Josiah, he started upon tremendous reforms. He tore down the altars and symbols of idolatry everywhere—but changing externals can never change anything permanently, if the consciousness is not changed also. Jeremiah believed the reforms to be superficial: Jehovah, had given "blacksliding Israel a bill of divorcement. Yet for all this her treacherous sister, Judah, hath not returned unto me with her whole heart but fieggedly, saith the Lord." Josiah's sons and successors were as profligate as his predecessors had been; so while Deuteronomy made a lasting impression on the few, the nation as a whole quickly returned to idolatry.

Jeremiah resorts to many ingenious methods to attract the attention of the people and convert them. He is a "defenced city, and an iron pillar with brazen wall against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land, and they shall fight against thee; but they shall not prevail against thee." We should not consider this a treatment to give ourselves did we desire to come into unison with others; and it acted as adversely to Jeremiah as it would for any of us. He was put into stocks, lowered into a well, imprisoned, yet that *belief* in divine protection always saved his life; though it was endangered many times.

No one listens to him and he well nigh despairs; why talk about Jehovah when nothing but the sound of his own voice is the result: "And if I say, I will not make mention of him, nor speak any more in his name then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and cannot contain." "The weeping prophet" must continue, heard or unheard, for Jehovah fills his consciousness so that he must speak; and we love him, and read him for this reason, and because he made "weeping" an art.

The Change in the Choir

"I shall be glad to take charge of the music, Doctor McIntyre. I am sure that I could get the young people interested, and organize an excellent choir for you. But there is one condition—Miss Wellwood must go."

Into the minister's eyes came a look of pain. He was not unprepared. His reason—as well as his ear—had told him for two years that Miss Wellwood ought to go. And yet there had been a time when she had saved the music, as Madeleine Vincent, strong, capable, splendidly trained, was planning to save it now. Watching Madeleine's vivid young face, and choosing his words carefully, he tried to make her see. But she could not.

"She flirts so terribly, Doctor McIntyre. The young people wouldn't come if she sang; and isn't it their turn now?"

With an ache at his heart, the minister went to see Miss Wellwood. Her affectionate welcome, and the eagerness with which she brought out the tray of grape juice and rich old cup cake, made his task all the harder. He could not touch her little treat until he had told her.

She sat still for a few minutes, looking out of the window. Then she turned to him with the brave smile that had never failed.

"I am so glad that you could get Miss Vincent. She has a beautiful voice and splendid training. As for me, I'll try to wake up the people in the pews; it seems too bad there's not more singing down there. Isn't it good that there's always a place in God's house for every one who really wants to help?"

The minister reached across the tea table and took the hand—it was trembling a little—that was playing with one of the spoons.

"Miss Wellwood," he said, gravely, "I wish that I might serve God as bravely in the pulpit as you will in your pew."

He stopped on the way home to tell Madeleine Vincent. She, too, was silent for a moment after he finished. Then—"I couldn't have done that, Doctor McIntyre," she said. "It—it makes me ashamed clear through to think how much more beautiful her voice must sound to God than mine! I think she will teach me to sing as no other teacher ever could. I'm going to tell her so."

And so there was a change in the choir of the Third Avenue Church, and yet no trouble with it. —*Youth's Companion*.

"Let him walk in the gloom who will. Peace be with him, but whence his right to assert that the world is in darkness because he has turned from the light."

"There are no inferior races. The same life flows through all races. It is not a difference of kind, only of degree."

"You can get sweetenin' out of a pizen blossom, if you know as much as the bees do; and a man that isn't bettern a bumble bee isn't fit for the Kingdom of Heaven."

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The Colorado College of Divine Science,
Denver, Colorado.

Dear Friends:

I am somewhat puzzled when I read some statements concerning the material universe in *The Divine Science Weekly*. I always thought that Divine Scientists did not deny the body, and the works of Fanny B. James certainly prove that at one time the reality of the body was taught. Has the attitude of the leaders changed? If it has, I can see no difference between them and Christian Science.

Would it not be of benefit to many if some explanation were made and the difference between the two set forth?

E. S., Danvers, Ill.

This friend will find a full comparison of Christian and Divine Science in Mrs. James' book, "Truth and Health." As to our present teaching about the body: We have never denied the body and do not believe in doing so. However, there is much misunderstanding about the body even among students along advanced lines. Shall I give a brief statement of our teaching? I shall try to make it clear although it is a difficult subject.

Every student of Divine Science knows that our basic statement in this philosophy is, God is Omnipresent. There is nothing new in this statement, but what makes Divine Science distinctive is the emphasis it puts upon this truth and its consistency in adhering to this fundamental principle in all of its interpretations of the processes of life. The Divine Science College also tries to be entirely true to this truth of Omnipresence in all of its class work and in the method it uses and teaches its students to employ in healing and in every relationship. Its endeavor is to establish the understanding of the One, Universal Presence so firmly in the mentality of the student that he will have a basis of judgment, a sure guide, in every endeavor, in every decision.

One who grasps this teaching in its deeper meanings and tries to be true to it in every detail of his life will find illumination, comfort, and power in all of his activities. He knows and he knows that he knows.

What has all this to do with the body? Through understanding the Omnipresence, light has been thrown upon the body. One convinced of the truth of this basic teaching—and one may test its validity fully until he is assured of its truth—becomes convinced of other truths that are inevitable if the supreme Truth is established in consciousness. Since this One is all-presence, It must be the includer and expressor (creator) of all that is. The body must

be the expression of this one and must be held by It in perfect poise and harmony within Itself.

Let us for the moment forget our former conception of the body and see it as it must be since Omnipresence is Truth. An Infinite, Intelligent Power can make nothing unlike Itself—unlike that which is contained within its own Perfect Mind. Man must be the Idea of God, the Mind universal, in living form. God Ideas are perfect, God Power is perfect, God produces only that which is perfect. In reality Man is perfect, the perfect expression of a perfect Source. We do not see man divided into parts, we see him as an individual, a complete whole. He is not soul and body, two separate phases, he is the thought of God and his form is not an externalized something that clothes the soul but is the very idea itself of the Infinite One made visible. Man can never lose his form—his body, it is as eternal as his soul, for they are one. He can seem to do so, I grant you, but we are speaking now of eternal realities. Man has always existed as idea in Divine Mind, this Mind thinks and man comes forth a living soul endowed with all of the potentialities that are necessary to impel and lead him upward, upward, upward, to his destined goal—God-Consciousness.

On the way there, man, because of his ignorance, resulting from his undeveloped condition, seeks out many inventions and passes through strange experiences, all of his own making. In the dim light of his earlier development he sees many grotesque forms surrounding him, grotesque because of the dimness of the light. As the light grows stronger within him and he sees more clearly these misconceptions fall away and he sees the beauty and the glory of the Real, the Truth of things. Man's conception of the body is rapidly changing as a new understanding comes to him. He is beginning to see it now as it is, the living, perfect expression of an all-powerful and loving Intelligence whose creative action is continuously taking place within it, sustaining and illumining it always.

From this point of view we see that the great need of the individual is sight, the true, spiritual vision that reveals to one Reality, the eternal truth of God, Man and the Universe. We also see that in order to restore harmony when the body seems inharmonious we are to clear the mental vision of all untruthness by giving full and persistent attention to the Real. We do not work with the body, it is forever perfect in God, we do not create or recreate it. *We are learning to see*, that is the whole of Divine Science Method.

And from the glimpses that have been ours at times of occasional touches of Cosmic Consciousness, we know that when full vision is ours, we shall find that the wonders of the Eternal Real are far beyond what the thought of man has conceived even in his highest moments.

We believe in the body, it is God-created and God-sustained. It cannot be marred by man; all such appearance is the outcome of man's belief in a presence and power opposite of God. When man rises into Knowledge of Truth, the clouds of unbelief are dissolved and he sees the son of man as he is and has always been—the Son of God, perfect and complete in Him.

The Observer's Column

ARTISTS are the great recording instruments of their period. Whether they are describing it in words or with chisel or brush or by the ethereal method of musical composition, they definitely impress the conception of their world upon it. I heard a keen observer say that the coins of any country were evidence alone upon which to place it on history's record, and coins with their varied inscriptions do uphold the statement that the artist foresees in his design upon them the immediate future of his country. He cited among other examples the St. Gaudens coins of 1900, with their eagles poised for flight, Liberty with her shield outspread. Who could have foretold then what was coming to America, to poise the eagle and to outspread the shield? St. Gaudens himself could not have answered that question, but he felt its answer in his new conception of a new America!

The sensible impression of a new power being stirred throughout the world does not belong alone to America. In a cross-section of the civilized globe one sees its ramifications in every country and every class of society. It is a pulsation of new life, a stirring of sensibility which no one can name or describe in detail, but which pervades us all with rays of its transcendent light shining into the future. I have heard it described as a new religion, a new belief, that is coming upon mankind. I have heard it predicted as a new state of society universalized in common aims and responsibilities. I have seen dire catastrophe predicted. I have read it in books and seen it painted in glowing colors on artists' canvasses and heard it in stirring harmonies from great orchestras.

It is something from the past, something standing alone, spreading its spell over the Future. I believe after all, that it is the Twentieth century which is at last emerging from its chrysalis, a century which seemed to be of the same color as the Nineteenth century, only exaggerated, enhanced, deepened, coarsened!

How wrong we were! Do you not feel the supreme interest in this new pulsating world of ours? It seems very young again, naive, and tender, even with the shadows left upon it by the past century's struggles. No one can be pessimistic when he sees the records left by modern art, for then he knows that the new veil of love and beauty is over-spreading with its glamor all the terrors that remain in our memory.

There have been splendid years in the world's history and wonderful centuries, and surely the Twentieth century is to be one of these resurrection periods, when from seeming death and fear, life arises triumphant, victorious.

It is in these times of tremendous contrast when the sorrow and the gladness are so marked, when the glory and the greed are both rampant, that we come nearer seeing the "middle way" that Dante wrote of as full of its own possibility of progress, and its own individuality, as neither swinging so far afield that it loses its sense of proportion nor falling so far beneath that it is mired in the common clay, but rather holding its own course and going

deep, deep, deep, to the very source of life itself.

Illustrating this point: I am thinking of a translation from the Norwegian, "The Great Hunger." It is the story of a phenomenally successful man who tries one experiment after another in his search for Happiness. Every form of living comes to him. One by one the experiences of life, success, wealth, love, health, every whim gratified and yet he searches, and then the tide of fortune turns. One by one the things that he has coveted are swept away until at last he comes to the lowest point to which a man can descend and remain himself. Sick, poverty-stricken, he gives up his children one by one, that they may be educated, he receives charity at the hands of those upon whom he has showered benefits and last of all, irreparably injured by his neighbors, he turns to them and in his turn saves them from starvation. It is then he knows that at every moment of his life, in every experience, in every joy, in every sorrow, there has been this tremendous soul-hunger and that never until the moment of realization of his independence of every exterior influence, even independence of every inner impulse, that the real man is imperishable, immune from sorrow, from anxiety, from misfortune, until that moment he has never been satisfied! It is a tremendous climax to a stirring book. There we leave him, apparently bereft as the world would call it and yet we know his entire confidence in God, his entire release from bondage, his entire understanding of himself. That alone is hunger satisfied.

Wells has written of the same subject in another way in his "Undying Fire." The stripping of illusions and delusions from man to leave him face to face with his God, is one of the favorite subjects of all literature, but not until now, do we see this process as illuminated by the new spirit of the Twentieth Century.

Somehow that same thing is happening to this civilization. One by one its old vanities and symbols are being destroyed, one by one those protective and binding grave-clothes are being torn away and we shall perceive Lazarus "arisen from the tomb," conscious of the spirit that animates him.

The Seer already knows! Do you remember what Jesus at the tomb of Lazarus said to Martha?

"If thou wouldst believe, thou should see the glory of God." But for himself he said, "Father. I thank thee that thou has heard me."

JUNE B. BENEDICT.

TREATMENT FOR THE REALIZATION OF HEALTH

The Omnipresence of the Mind of God is a continuous, normal, peaceful activity unto every organ of my body. Every function of my body abides in and is the law of God in operation with the All-present Mind. The Nature of Perfect Mind is the rule of complete elimination of all beliefs in sickness or inharmony. I realize that God-Mind is powerful now—this moment—and that my body and all that it needs is included in its perfection. I have Jesus' faith in every word of this prayer—therefore I can relax, and rest in the answer, which is certain.—Josephine S. Preston.

PRACTISING THE PRESENCE

(Continued from Page 2)

That Jesus was a conscious son of God no one who grasps the truth of its teaching and feels the power of his life can doubt. And no one who has made Jesus a pattern for his daily living has failed to live a strong and helpful life.

How can we make this character most vital as a living model for the unfoldment of our individual divinity?

First, by studying Jesus' life until one finds the secret of his power, and then by applying his method. The beginning of his power we find to be in the consciousness that he was the son of God. This power was turned at once toward self-mastery. In the temptation, for instance, we see Jesus refusing to use the God power to gratify the demands of the sense man. The lesson here is that God expresses always for the good of all and not for the promotion of selfish motives and desires.

The third great fact of this type man is that he *lived* the Truth. Wonderful as Jesus' words are, he embodied all he taught and something more.

To incorporate the truth of these teachings in the individual life it is well to remember the methods of the actor. He accepts the role he is to impersonate, he learns the lines, and then proceeds to be the exact counterpart of the character he is representing. The actor learns all he can about the one he would portray and for the time being forgets his own identity in thinking and feeling as fully as he can all that this character would be.

Stoddard relates in his own inimitable style the wonderful effect on the simple peasant folk of Ober-Ammergau, who give themselves to the portrayal of the marvelous Passion Play, as they live over and over again the scenes of Jesus' life. He says, "This sacred play is the one great event in their individual lives. Toward certain parts in it they gradually progress from childhood to old age and finally enact those characters with wonderful enthusiasm and religious fervor. Only those may participate whose lives are reasonably blameless. Not to be worthy to appear at all is, therefore, a disgrace, while to enact the part of Christ is the greatest honor of which they can conceive." Those who have known these people intimately testify to the purity and simplicity of the private life of those who portray these stirring scenes.

It is said by those who have known the actor who took the part of the servant in "The Servant in the House" that the presentation of the role changed him from a man of the world into a noble character. The lesson is obvious to the student of Science—keep true to the living model. Identify yourself with the Father as Jesus did, recognize always that it is the Father in you that doeth the works. Learn well the "lines" of the character, studying deeply all the Master's life and teachings, especially the Sermon on the Mount, Matthew 5, 6, 7 and all of the Gospel of John. Then *practise* acting the part. Truth is little more than a beautiful theory until put into practice.

Jesus acknowledged his oneness with the Father and taught that the same was true of all men: "I am the light," "Ye are the light." "I am the vine, ye are the branches." "I go to my Father and your

Father, to my God and your God." His last great prayer was that man might come to know his oneness with the Father (John 17), "And not these alone, but all who shall believe on me through their word."

This is the simplest and most direct way to practise the Presence of God in one's daily living. It is also practicable when one learns to look upon the wonderful Model as a loving, elder brother, one who lived a simple, natural life among men.

(The End)

THE CREED OF SCIENCE

"Superstition is not religion. Belief without evidence is not religion. Faith without facts is not religion. What is religion? To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truth with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done and then to be resigned—this is the religion of reason, the Creed of Science. This satisfies the brain and heart."

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